

termining which party maintains the original principles of the society, and to review the judgment of the ecclesiastical court, for the purpose of ascertaining whether it is consistent with the fundamental law of the Church, or without authority from it. It thus happens that, owing to our having the same civil ruler, questions of Church government and discipline, at all events when affecting the enjoyment of property or civil rights, are subject to the decision of the same court as are such questions in England, with, however, this difference, that the Privy Council can hear no appeals from an ecclesiastical court, unless at least three of the Bishops of the Church be present at the hearing as assessors. So long, therefore, as the offender who may be dragged before our ecclesiastical courts may have no temporalities to be affected by the sentence, so long as any censure imposed upon him may not prejudice his civil rights, the decision of the voluntary court will be supreme; but once deprive a rector of his glebe, or once interfere with the civil status of the accused, and the Privy Council may be called upon to determine what may be the faith and doctrine of the Church. This position, however, is common to us with all other religious organizations in the Dominion. We are in no worse, if in no better condition than they. The Roman Catholic Church, a few years ago, declared a member excommunicate, and on his death refused him interment in consecrated ground. As this affected the right to enjoy a piece of property—the cemetery plot—a case was instituted in the provincial courts, and carried on appeal to the Privy Council, where it was decided, on an interpretation of the laws of the Church, that the person in question was not excommunicate, and the ecclesiastical courts were obliged to submit to this interpretation.

Under these circumstances the Church in Canada has acted wisely in not adopting any such provision as that which the Church in South Africa has made a part of its constitution, and which has been recently the subject of litigation in an action brought by a Bishop of the South African Church against an officiating clergyman to enforce the sentence of a diocesan court, suspending him from preaching and ministering in the church of which he was in possession. It appearing that the church in question had been dedicated for purposes in connection with the Church of England, as by law established, it was adjudged that the clergyman could not be dispossessed, because provision of the constitution of the South African Church was held to be a practical declaration of severance of that connection. This provision reads:—"Provided that in the interpretation of the standards and formularies of the Church, the Church of this Province is not held by decisions in questions of faith and doctrine, or in questions of discipline relating to faith and doctrine, other than those of our own ecclesiastical tribunals, or of any such other tribunal as may be accepted by the Provincial Synod as a tribunal of appeal." The judgment is instructive as a declaration of what provisions in a colonial Church will and will not be held to furnish evidence of what their Lordships call a "separate institution." Thus, provisions referring to a probable alteration of the creeds and formularies by a general assembly, provisions for the election of Bishops without the consent of the Crown, and the constitution of separate ecclesiastical courts, being the necessary results of the legal and political situation as laid down by Her Majesty in Council, are not expressive of such an intention. What, however, is held to be of paramount necessity to maintain the connection, is a substantial identity in the standard of faith and doctrine, and this they hold cannot exist in face of a provision whereby, while in England the standards of faith and doctrine on important points is the standard of the Church of England as judicially interpreted, in South Africa it would be the standard without the interpretation. It may also be instructive to notice that general expression, of the strongest character affirming the connection of the Churches, and the adherence of the colonial Church to the faith and doctrine of the Mother Church, were unavailing to exclude the inference drawn from the particular clause which I have quoted.

So long then, at any rate, as in some cases we must perforce submit to the decisions of the Privy Council, let us hope that our Provincial Synod will not afford any reason to that Court to declare, should the occasion ever unhappily arise, that we have expressed a resolution of severance from the Mother Church.

Again, the Church in Canada is connected with the Mother Church by the moral obligation of its members to the ecclesiastical law of England, so far as it may not be inapplicable to the conditions of the country, and has not been altered by competent authority. I say "moral obligation," because I mean that it is applicable not merely in those cases, in which resort can be had to the civil courts, nor merely by reason of that resort being possible, but also in those cases in which the civil courts will refuse to interfere. Such a case was that of "Duvernet vs. Forneri," in which the Court of Chancery in Ontario held that they had

no right to enquire into the regularity of the refusal of a clergyman to administer the communion to a parishioner.

In England, of course, the ecclesiastical law forms part of the law of the land, and is just as cognizable in any court as in the common or statute law. The effect of the legislation and of the judicial utterances to which I have referred, has been to abolish it as part of the law of the land in Canada. But the result of this severance of Church and State was not to disorganize the Church itself. The State had simply ceased to clothe with the authority of law the regulations which the Church had, as a body, imposed upon herself for her own government. The clergymen of the Church did not thereby become absolved from their ecclesiastical allegiance and cease to owe obedience to any ecclesiastical laws. New provisions had no doubt to be adopted in order to meet the requirements of the change, but the members of the Church did not meet together and found a new society, dating from its organization, and bound only by such a constitution and such laws as they adopted. On the contrary, the Church remained exactly the same body as before, and the relationship of its members to each other was not necessarily affected by the alteration of the relationship of the body to other bodies, but continued to be regulated by the same rules as before. The only difference was that the State said, You cannot resort to our courts to enforce your rules; and a clergyman ceased to be punishable by the State for any breach of the law ecclesiastical. But the freedom from civil punishment did not absolve him from the moral obligation of obedience to the Church's law. Now, quite independently of what laws were introduced into Canada by treaty or statute, the English ecclesiastical law must be considered to have been introduced into the Church in Canada by the application to that particular sphere of the general principle laid down by Blackstone, that "colonists carry with them to their newly adopted country so much of English laws as is applicable to their condition and circumstances." Thus, wherever emigrating, Englishmen found a Church connected with that of England, they must be taken to bring with them and set up as part of that Church, the discipline, rules and order of the Church of England. "In a general way, it" has therefore been said, "Churchmen carry their Church with them into whatever land they go. Her laws are their laws, her principles are their principles. *Foro conscientie*, whatever she has decided they are bound to observe, and they cease to be Churchmen if they refuse to acknowledge this." And this obligation is not a personal one, binding only those individuals who received their orders in England, and were bound as it were by a personal covenant. To assert this we should have to maintain that a person who receives certain powers subject to certain conditions, to which he binds himself as the terms on which he receives such powers, is justified in conferring those powers on others without binding them by the like conditions—a proposition that is clearly untenable.

The obligation to the English ecclesiastical law is thus acknowledged by the British North American Bishops:—"Although it is confessedly impossible under existing circumstances to observe all the canons (i.e. those of 1603), we are of opinion that they should be complied with so far as it is lawful and practicable."

The relationship in this respect of the Church in Canada to the Mother Church, is not so very different from that of the Protestant Episcopal Church of the United States. The difference is chiefly historical in the one case, the alteration in the bond of union having been caused by revolution; in the other by agreement. We find the American Church declaring, in general convention, that "it is the same body heretofore known as the Church of England, the change of name, although not of religious principle or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches, under the different sovereignties to which they respectively owe allegiance in civil concerns." And again in 1871, the General Convention distinctly declares that the provisions for ritual in the Church were to be found in (i) the Book of Common Prayer; (ii) the canons of the Church of England as agreed upon in 1603, and not altered or repealed by the Church, general or diocesan.

(To be continued.)

LAPSED EPISCOPALIANS.

THE following article deals with a state of matters which needs dealing with in Canada just as much as elsewhere. Our villages, towns and cities swarm with lapsed Church people, lapsed for want of shepherding:

In suggesting that our educated laymen should apply some of their spare energies to the mission fields lying open to them, in our neglected mining and manu-

facturing districts, it is only fair that we should tell them the kind of thing they are likely to meet with in such work. They will find that very many of the people to whom they go, have long forsaken the house of God, given up all forms of prayer, cannot even say the Lord's Prayer by heart, and only have familiarity with sacred Names through constantly taking them in vain. They will find many drunkards and evil livers, and many men and women living together in unhallowed union. A search for lapsed Episcopalians will result in many such discoveries among them. It will be quite clear to any man of common sense, that the mere establishment of a Service in such localities will not touch the real work to be done. The most talented clergyman, arriving ten minutes before his service, and departing ten minutes after it, let his reading be the most perfect, and his preaching the most eloquent in the world, will not achieve much Missionary result as far as the lapsed Episcopalians are concerned. Could we settle such a man among the people—a man with plenty of sympathy and work in him as well as eloquence—doubtless something great might be looked for, and the establishment of a good church with vigorous life in, and around it, counted on. This however is out of the question for the numerous cases we have to meet. Our laymen must go forth to do the best they can.

Their first visits should be devoted entirely to making the acquaintance of everyone in the district, claiming to be an Episcopalian in any sense. It should be come known that he is there in the name of the Church, and that his visits are indicative of the coming of the Church by-and-by into their midst, in the plenitude of her love. His encounters with sinners among the people to whom he comes must be marked by kindness, associated with a sorrow, which, while indicating his sense of the sin, does not separate him from the sinner. He will find it most important to have from time to time, assemblies of all the people, called through themselves, when he can lead their devotions by some simple forms of prayer, said to God (not merely read) reverently, distinctly, and very slowly. The prayers should not be said with even the most latent intention of effect upon the people through the manner of reading, but must be addresses to God, said to Him so as the people may go along with him who prays in their midst. In these assemblies God's Word should be clearly read, the passages being carefully selected and studied beforehand. He may either say a few words of exhortation or of explanation himself, or read a short sermon. If our layman can sing, and in any way be able to guide others in singing, the success of his meetings will be secured. If he cannot sing himself, he may be able to induce some (a few) musical friend to accompany him. At these gatherings he should give notice that he will remain for some time at the place of meeting in order to hear from the people whether any of them require baptism for their children, or have at home any dangerously ill. He will also find out many cases of unbaptised adults, and unmarried couples. As he enters these in his book he will soon find that he has not only found work for himself to do, but some work for a priest also.

This brings us to the relationship of his work to some Church centre. We have known men and women, belonging to our Church, doing works of charity, and spending large sums of money in their own missionary efforts, and yet without results to the Church. They have been unconnected with a Church centre, or connected with too many. Many good ladies like to have a good staff of clerical friends, whose services they from time to time invoke, and from whom they from time to time receive their meed of praise, on the soiree platform, &c. These missions stop, very often, where they begin. We do not propose such a fate for the efforts of our lay missionary. Let him go out direct from the Bishop—if it be so arranged—or from some Diocesan Board, or from some Incumbent. To that authority from which he proceeds let him report his cases, and let him obtain there for his people from time to time the Sacraments and priestly ministrations, which his mission requires. The central authority should, in our opinion, leave the lay missionary free to develop his mission in his own way, but be ready, as far as it is able, to supply the Sacraments at intervals, and guidance when it is required.

The needs of the people apprehended by a sympathetic mind will produce expedients, and manifest resources within the mission itself, all tending to a healthy growth. And let it be remembered that it is growth towards the fullness of a perfect church establishment that is to be kept in view, though not to be hurried. The setting up of premature chapels is to be deprecated, use rather the shelter of a spreading tree for your congregation, or the barn or shed, till you are numerous, and strong, enough to fill and support, a good church. We have heard of a Bishop deprecating additions to the number of those half-empty churches, "yawning for a congregation," and we sympathise with him. Let the church become a necessity through the growth of the mission.